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# THE GLORY OF ISRAEL

ORGAN OF THE  
NEW COVENANT MISSION

## NEW COVENANT MISSION

LUKE II-32

MARCH—APRIL 1905

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## CONTENTS

- |    |   |   |   |   |   |       |
|----|---|---|---|---|---|-------|
| 1. | Editorial ( <i>illus.</i> )   | - | - | - | - | 33-36 |
| 2. | Contributions   |   |   |   |   |       |
|    | Prayer for Israel.— <i>By E. H. Mather</i>  | - | - | - | - | 37    |
|    | The Passover and What it Typifies for Israel.— <i>By Rabbi Max Wertheimer, Ph. D.</i> | - | - | - | - | 38    |
|    | The Brotherhood of Man.—( <i>conc.</i> )— <i>By Rev. A. R. Kuldell</i>                | - | - | - | - | 42    |
|    | Changes in the Holy Land.   | - | - | - | - | 45    |
|    | A Jewish View of Christmas.— <i>Translated by Rev. H. Jacobs</i>                      | - | - | - | - | 47    |
| 3. | The New Covenant Mission ( <i>illus.</i> )  | - | - | - | - | 49    |
| 4. | Jewish Mission Field ( <i>illus.</i> )  | - | - | - | - | 53    |
| 5. | The Jewish World.   | - | - | - | - | 59    |
| 6. | Books and Magazines   | - | - | - | - | 60    |

ונתתיך לאור גוים להיות  
ישועתי עד-מצה הארץ-  
ישעיה מט"ו

Editor Pro-Tem.

**333 42ND STREET PITTSBURGH, PA.**

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# • Work of the New Covenant Mission. •

(Incorporated.)

MAURICE RUBEN,  
SUPERINTENDENT.

HEADQUARTERS:  
333 42d St., Pittsburgh, Pa.

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**Its Aim:** Is to bear witness for Christ to the Jewish people of America.

**Its Character:** Is thoroughly unsectarian, loyal to the Bible as the Word of God, and to the truth that the Lord Jesus Christ is the Messiah, who came first as God's sacrifice for sin, and is coming again to establish the throne of His Father David and to reign over the house of Jacob forever. Luke 1: 32.

**Its Objects:**

1. Aggressive Missionary Work.
2. To publish and distribute Missionary Literature in the required languages.
3. To train workers for the field.
4. To establish a manual training school to assist seekers and converts.
5. To bring the cause of Jewish Missions to the attention of the Church.

**Supported** by the FREE WILL OFFERINGS of the LORD'S PEOPLE. Phil. 4: 19, "Thanks be unto God for His unspeakable gift." 2 Co. 9: 15.

**\$100,000** needed for Full Equipment. Special Fund already started by a gift of \$5,000. Contributions to this fund may be sent to J. D. Miller, Esq., Cashier City Deposit Bank, E. E., Pittsburgh, Pa. Contributions to General Fund may be sent to Mr. J. B. Corey, Treasurer, Schmidt Building, Pittsburgh, Pa.

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I..... of (name place, county and state) will give and bequeath to the New Covenant Mission, the sum of \$..... (If the bequest is in real estate, give description, and add "in fee simple forever.")

Witness my hand and seal this.....day of.....190..... (L. S.)

We, the undersigned, saw (give name) sign the paper, which party herein acknowledged to be his last will and testament, and we have signed it as witnesses at the request of above mentioned party in the presence of same, and in the presence of each other.

(Three Witnesses.)



# The Glory of Israel.

A Bi-Monthly Magazine.

Price 50c. a Year.

MAURICE RUBEN, Editor and Publisher, 333 42nd St., Pittsburgh, Pa.

Entered May 27, 1903, at Pittsburg, Pa., as second-class matter.

*"A light to lighten the Gentiles, and the glory of thy people Israel."*—Luke 2: 32.

Vol. III.

MARCH—APRIL, 1904.

No. 2

## EDITORIAL.

### Angels, Roll The Rock Away!

Angels, roll the rock away!  
Death yield up the mighty prey!  
See! the Saviour quits the tomb,  
Glowing with immortal bloom.  
Hallelujah! Hallelujah!  
Christ the Lord is risen to-day.

Shout, ye seraphs! angels raise  
Your eternal song of praise!  
Let the earth's remotest bound  
Echo to the blissful sound!  
Hal'elujah! Hallelujah!  
Christ the Lord is risen to-day.



MOUNT OLIVET. (See page 45.)

Holy Father, holy Son,  
Holy Spirit, Three in One,  
Glory as of old to thee,  
Now and evermore, shall be!  
Hallelujah! Hallelujah!  
Christ the Lord is risen to-day.

—REV. THOMAS SCOTT, 1773.



**The Feast of the Passover.**—This historical Jewish feast was observed from Wednesday evening, April 12 and on the following eight days. The unleavened bread (Matzos) is still eaten by many Jews and has the preminence over the pascal lamb, which really was the appointed ordinance which would shield the Jewish homes from the visitation of death pronounced against the land of Egypt.

"Your lamb shall be without blemish . . . . and the whole assembly of the congregation shall kill it in the evening." Ex. 12: 6. The month of Nisan (Abib) was now to be the beginning of a new year. On the tenth day of the month a lamb was to be selected and kept in the house until the fourteenth day. For four days the pascal lamb was the object of penitential thought, its innocent life was taken to atone for the sins of the family, the blood was sprinkled upon the door posts, that the death angel might see the blood and pass over that house. This was the culmination of judgments of the ten plagues upon Egypt and the commemoration of the justification provided for the children of Israel through the blood of the pascal lamb. "*And when I see the blood, I will pass over you.*" Ex. 12: 13.

**At This Season.**—The Israelites left Egypt in the spring of the year. It was made by the Lord the beginning of their year. There is a Divine fitness in the times and seasons of Divine Providence. Every great movement in God's dealings with the world have commenced in the spring of the year.

It is likely that the crown of creation "man" was formed in the spring. Noah's flood occurred in the spring. Both the leaving of Egypt and the entering into Canaan by the children of Israel occurred in the spring. Learned authorities claim that our Savior was born in the spring and Jesus was crucified in the spring, on the very day of the passover, and Scripture expresses the thought that our Lord will return in the spring of the year, and Christ intimates in His parables, by the budding of the fig tree we say summer

is nigh, so will it be at His second coming.

**The Unleavened Bread.**—The unleavened bread is still partaken by the Jews all over the world during the Passover feast. Instead of the pascal lamb and the signification of the sprinkled blood, a shank bone of a lamb and an egg are both roasted, the former a memorial of Passover, and the latter to symbolize the grave and Gehenna to the disobedient. These are displayed on the Passover table at the annual feast.

**The True Passover Lamb.**—Those who have accepted Christ, no matter if Jew or Gentile, enter a spiritual spring of a new year. As sinners we fly from the Egypt of sin and take refuge under the precious blood of Christ, the true Passover lamb. It is the blood of atonement which is continually flowing for the cleansing of sinful man, which constitutes in the truest and deepest sense, our feast of the Passover. The four days used in keeping the pascal lamb in their homes when finally the "whole congregation of Israel shall kill it in the evening," is typical of the four thousand years which elapsed from the time God had promised the Saviour, Gen. 3: 15, (the seed of the woman) until the Jewish nation demanded the life of Jesus as represented by their authorities to be taken instead of Barabbas. "But the chief priests and elders persuaded the multitude that they should ask for Barabbas, and destroy Jesus." Matt. 27:20. The Roman authorities (the Gentiles) executed the judgment, the fountain for sin and uncleanness was opened, and Jew and Gentile both equally guilty may freely obtain pardon, peace and purity. A thousand years are as one day with the Lord. In the fullness of the time, was manifested the Divine sacrifice, the Lamb of God who taketh away the sin of the world. The unleavened bread would teach us that as the children of Israel must needs go with great haste, and had no time to prepare the usual kind of bread with leaven to rise in the bread, so this unleavened bread symbolizes Christ, the bread



of heaven, the true nourishment of our souls, to be received with simple faith, not mixed with human reasonings or doubts. It means by a short, quick process by the act of faith, before the heaven of our own thought has time to rise to trust in Christ our Passover.

**Our Annual All-Day Prayer Conference.**—On Tuesday, May 9, our all-day prayer meeting will take place. A number of pastors will participate. The day will be spent in prayer and meditation for a general revival and the effect it may have on the Jewish world. Some of the Hebrew-Christian brethren from out of the city have promised to attend.

**Baptisms of New Covenant Mission Converts.**—Our readers will rejoice with us in reading the following account of the baptismal services of the Kahn family and of a young man from Vienna. To our Heavenly Father be all praise for another Hebrew-Christian family who were baptized in Christ. On another page will be found the account of the conversion of the Wexler family of New York, and truly may we not earnestly plead for a Jewish revival.

**A Unique Service.**—On the 16th of April the friends of Israel gathered in the church of the writer to take part in a service the like of which we never experienced in the twin city of Pittsburgh and Allegheny. We brought many a Jew to the "mystic flood" to be baptized by water and the Spirit, but never did such a large number of Jews receive at our hands Christian baptism as at this time. It was a father, mother, six children and a young man of 26. It was a blessed privilege to prepare these souls for the holy ordinance. It was irksome to the flesh to spend during the busy winter season two evenings a week with them and give every evening two hours to the cars conveying us to the dear people. But our sacrifices were amply repaid as we saw them grow and open up to the light of Christ as the flower is opening to the rays of the sun. O what a sweet work this is, to stand in the ser-

vice of the Good Shepherd and bring back to Him the lost sheep of Israel; "Lovest thou me more than these? Feed my sheep, feed my lambs." The Lord pointed Peter to the sheep and lambs in the flock of Israel. Verily, it takes superior love to be able to seek, find, and feed the lost sheep of the house of Israel. We intend by the grace of God to give special attention to the feeding after the finding. Many a one has been found and lost again because of this very fact that it was removed from him who could properly do the feeding.

On that Sunday of the baptism the wind was chilling outside and the snow squalls were angry, but in the church the Spirit of the Lord moved warmly upon the hearts of the large congregation that gathered to witness the confession of these brethren and to sing praises unto Him whose title is "Jesus of Nazareth King of the Jews." The writer addressed the converts on the text Gen. 12: 1-4. Abraham's call a type of the Gospel call to the believing seed of Abraham. Abraham was definitely called, so were you by the Gospel. He was called to a change of place and to a change of condition. That place was not conducive to his spiritual growth, therefore a change. He was to enter into a new relationship to God. He was to be blessed and become a blessing. Some say, "A man must never change his religion. I am born a Jew and must die a Jew." God's call to Abraham was to change his religion. If we have all that God can give, we need not change, but if we have only what men can give, even though they be fathers, we better change even our hearts break in the process. Abraham stepped out on the promises and was not deceived. What this meant to you and what it shall mean. "Blessed is the man that endureth temptation, for when he is tried, he shall receive the crown of life." Bro. Legum of the Chicago Seminary had an address in German. He showed that evidently the time had come to favor Zion. There were times in the history of the church when a missionary to the Jews spent a life time without getting one convert. To-day it is different. A hundred years



ago we had no 25 Hebrew Christians in this land, to-day more than 5,000. Israel needs the Gospel. The harvest is truly great but the laborers are few, oh Lord of the harvest, send forth laborers into the harvest. Amen.

A. R. KULDELL.

## HOW I FOUND THE MESSIAH.

The Story of the Conversion of  
Mr. M. Salinger.

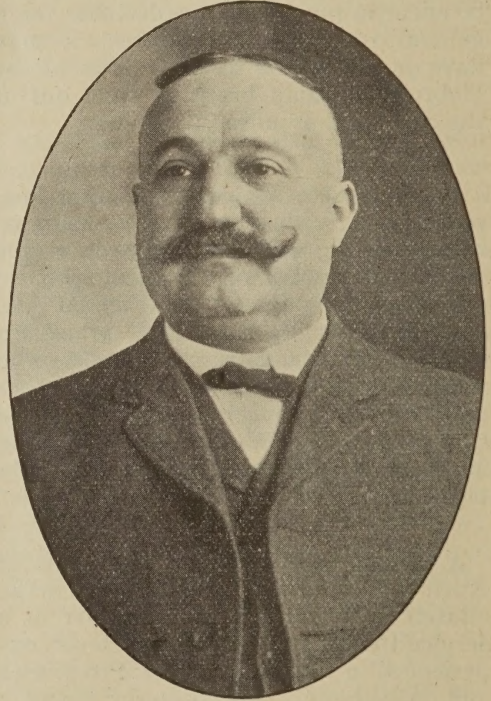
DEAR BROTHER RUBEN:—Am indeed very sorry that I have not written you before of the marvelous way in which God has led me from darkness to light.

To begin with, I was as most Jews here indifferent to religion and would not think or care to talk on the subject. In the fall of 1901 my wife read a book which told of the great sacrifice and death of Christ. It touched her heart and so convicted her that she knelt before God in penitential supplication, the answer coming to her that God for Christ sake had pardoned her sins, washed in the blood of the atonement. She said nothing to me at the time.

After her conversion she attended Howard Street M. E. Church in San Francisco, Cal., and united with the church without consulting me. One evening she persuaded me to go to church with her. Although I protested at first I yielded and heard a number of sermons preached by Rev. A. C. Bane, the pastor, who preaches in the spirit. I gradually became interested, unconsciously to myself the Scripture which says, that "faith cometh by hearing and hearing by the Word of God," took effect upon me and in spite of myself I became mentally convinced that Christ must be the fulfillment of the prophecies as Dr. Bane quoted from the Jewish Scriptures to prove that Jesus came to fulfill these prophecies. I then thought that Christ Jesus came to make atonement for sin by the shedding of His own blood. At that time however I did not feel that I was a sinner. One day my wife asked me to pray earnestly from my heart every day the last two verses of the 139th Psalm (Search me, O God). I did pray that prayer earnestly to our

God daily for a year and a half. Since then wherever I have gone one thing after another would occur to prove to me my need of Jesus as my Saviour from sin.

Last fall we came to Cincinnati. My wife had asked for the prayers of God's people for me. She had heard of the Jewish mission in Pittsburg and Brother Ruben's work. She corresponded with the mission and I received a letter from Bro. Ruben and some pamphlets which



MR. M. SALINGER.

is published by the New Covenant Mission. I read the Jewish View of Jesus Reviewed by Rev. A. R. Kuldell and other tracts from the mission which greatly strengthened me in the desire to become a Christian. I wrote Bro. Ruben thanking him for the books and aid that I was praying daily to my God to show me the truth and that if it would lead me to Christ I would not stand back.

During the convention held this summer by the Apostolic Holiness Union at God's Bible School, Mount Auburn this city I made up my mind to get right with God by definitely yielding to Christ. I meant to go all the way at any cost.



The preaching was such that I could hold back no longer and one night I went forward and called upon God in true repentance, asked for pardon, peace and salvation by faith in Jesus Christ, whose blood atones for all sins. God for Christ sake forgave me and poured such a blessing upon me as I never thought could come to man. As I testified of having accepted the Saviour, the ministers on the platform became so overjoyed and the whole congregation joined in praising God over another converted Jew. It was a glorious occasion and I will never forget the joy which filled my soul. I presented myself the next day at the altar for the baptism of the Holy Spirit believing that it is the will of God, even your sanctification and received Him the Comforter, to the praise of the triune God. He abides with me now, satisfies all my longings, I am Christ's and He is mine. One more thing I wish to add before closing, accepting Christ and being right with God takes the fear of death out of a man's heart.

Faithfully in Christ,

M. SALINGER.

Cincinnati, O., Feb. 19, 1905.

salvation. It gives my heart great joy that I have found the true Messiah Jesus Christ who died on the cross for you and me. Five years ago I was in Pittsburg and saw you in an open-air meeting with some other brethren and sisters including one colored sister. I heard a song "Jesus is a wonderful Saviour, mighty to save and mighty to keep." What I heard touched my heart, but I did not get converted then. I was afraid of my friends as I had many in Pittsburg. I went to Philadelphia and heard the Gospel preached there a good deal and I confessed Christ as my Saviour and to-day I am in Memphis, Tenn., and Jesus saves me and sanctifies me. The Lord shows me the great need of our people, I work and at odd times, whenever possible, I give my service to visit my brethren and scatter tracts in Jesus' name. Please send me some tracts, some Bibles and parts of Testaments in Hebrew and Jargon. Will send you some money as the Lord prospers me. Please pray for me, I am praying for you and may the Lord use me for His glory.

Your brother in Christ,

L. ROSENTHAL.

## ONE MORE WITNESS WHO HEARD THE GOSPEL IN PITTSBURG.

## To Our Subscribers.

MEMPHIS, TENN., FEB. 23, 1905.

DEAR BROTHER IN CHRIST:—I thank the Lord I have found the true way of

The label on the magazine now indicates the date of the expiration of your subscription. Please examine your label.

## CONTRIBUTIONS.

### Prayer for Israel.

E. H. MATHER.

Pray, friends of Israel, met to-day  
To plead for Israel's race;  
Let now your heart-felt prayers ascend  
To God's great throne of grace.  
Pray, friends of Israel, here and now,  
The glorious promise claim;  
The Father any prayer will grant,  
Asked in His Son's dear Name.

And for His sake, Who bled and died  
On Calvary's cruel tree,  
And Who, in dying, prayed for those  
Who caused His agony,  
Pray that His brethren in the flesh

His glories soon may see,  
And those who now in darkness dwell,  
To Christ may bow the knee.

Pray, friends of Israel, that the gloom  
O'er that great nation thrown,  
May speedily be all dispelled,  
That Christ may claim His own;  
Pray that the prejudice that binds  
As with an iron chain,  
May soon be shattered by His Word,  
Resounding clear and plain.

Pray, friends of Israel, that the Lord  
Will soon make bare His Arm,  
And cause to ring o'er all the earth,  
Salvation's mighty psalm;  
And Jew and Gentile then shall join  
To praise Messiah's Name,



Who, by His Death and sinless Life,  
Their Advocate became.

Pray, friends of Israel, that the Word  
May soon fulfilled be,  
And God's own chosen race become  
A fruitful olive tree;  
That they may tell to other lands  
The Message of the Lord,  
Their own Messiah and their King—  
Their great Incarnate Word.—*Selected.*

## THE PASSOVER AND WHAT IT TYPIFIES FOR ISRAEL.

EXODUS 12.

[An address delivered at the Headquarters of the New Covenant Mission by Rabbi Max Wertheimer, Ph. D.]

There are seven distinct dispensations which our Infinite Father of Wisdom has unfolded to the searchers of the Word and each of the seven dispensations concludes with a judgment. The first dispensation begins in Eden under Man Innocent—this dispensation ended with the judgment of expulsion from Paradise; the second dispensation is Man under Conscience—and that dispensation ended with the judgment of a universal flood; the third dispensation, Man in Authority over the Earth and this dispensation ended with the judgment of the confusion of tongues; the fourth dispensation under Abraham, Isaac and Jacob is Man placed under Promise and that dispensation closed with the judgment of the Egyptian Bondage; the fifth dispensation, Man under Law—ended with the judgment upon the Kingdom of Israel, destroyed and put into captivity and followed by the judgment of the Kingdom of Judah and also put into Babylonian captivity—then the crucifixion of the Lord of Glory and destruction of Jerusalem; the sixth dispensation, Man under Grace—and that dispensation will end with the predicted judgment upon an unbelieving world and apostate church; the seventh dispensation is Millennial Bliss or Man under the personal reign of Jesus Christ, and it will end with the judgment before the Great White Throne, the punishment of the wicked dead and end of Satan's power—this is followed by the

“new heavens and the new earth wherein dwelleth righteousness.”

In our discourse we must single out and emphasize the fourth dispensation and its judgment. According to Joshua 24:14 and Ezekiel 20:6-8, Israel was not a harmless people while in Egypt—who was only imposed upon and never did any wrong—on the contrary the above Scriptures clearly proclaim the sinful idolatrous condition of the children of Israel; they were sinners as bad as the Egyptians, serving divers lusts and pleasures and they were entirely ignorant of Him who is the Deliverer or Redeemer, hence being as sinful as their Egyptian neighbors, they were by right of eternal justice exposed to the condemnation of Egypt since they were partakers of Egypt's guilt. The sentence of doom and condemnation is passed upon Egypt, but not executed upon Israel, for they were under the dispensation of Promise and now the God of Grace and Mercy provides a way of deliverance; a lamb was to be slain and the blood was to be sprinkled upon the two side posts and lintel of the doors of their houses, each family was therefore to assemble within those blood-sprinkled doors and with loins girded, shoes on their feet, staff in hand were to eat of the flesh of the lamb roasted with fire. Now God did not say when I see you with loins girt, shoes on your feet, staff in hand, I will pass over you; God did not say when I see you eating the flesh of the lamb and enjoying yourselves, I will pass over you; God did not say when I see the blood and you dressed as a pilgrim, I will pass over you; God did not say when I see the blood and you eating the lamb, I will pass over you; God did not say when I see the blood and you eating unleavened bread, I will pass over you; God did not say when the lamb is slain you are safe and I will pass over you, but God said *when I see the “BLOOD” I will pass over you.* Bear strictly in mind that *upon this one condition only, depended the salvation of Israel.*

When the destroying angel looked at the door post and saw the blood there, He could tell that death had been there already, and passed on. As the lamb was



slain and by its death saved from death the first born of those on whose door posts its blood was sprinkled, so the Scriptures tell us that Christ the Lamb of God has suffered for sin, the Just for the unjust, and whosoever believeth on Him shall not come into condemnation. So Christ, our Passover, is sacrificed for us and there is therefore now no condemnation to them that are in Christ; God's broken law and covenant demanded thy life blood, God's Son took thy place, oh sinner, at Calvary's Cross—this is a sacred doctrine and is the basis of our salvation. There was one place where God never said the blood was to be sprinkled, and that was on the threshold, so that none might trample it under foot. Now the Devil will say, you presume too much to think that you are saved, how dare you utter such a blasphemy and put yourself in the presence of a Holy God—it is preposterous; and many people consult their feelings about this matter and can come to no clear conclusion; thank God we need not rely on our feelings for the devil can change our feelings fifty times a day; God did not say when you have those soft, calm feelings creep over you, you will have the positive sign that you are a saved man—thank God we have a better assurance than that and it is the unfailing, unchanging written Word of the Eternal God and God is not a man that He should lie and this word assures us, despite all Satan's suggestions, doubts and disturbances to the contrary. He that heareth My Word and believeth on Him that sent Me *hath* eternal life and shall not come into condemnation. These things have I *written* unto you, that you may *KNOW* (positively without a shadow of doubt) that ye *have* eternal life, even you that believe on the name of the Son of God, 1 John 5:13. The Israelites in Egypt knew that the blood kept them safe and the Word of God made them sure—Exodus 12:13—it is the Word of God upon which we rest our assurance, an assurance which the most helpless, forlorn, wretched soul can take hold of and appropriate.

No one objects to this but Satan, for he knows that no one can be a useful Christian without the complete, conscious as-

surance that he is accepted of God. "How firm a foundation, ye saints of the Lord is laid for your faith in His most excellent Word." And the Israelite on that Passover night was shut to faith—he was not allowed to see, the blood was on the outside of the house, he was on the inside—it was commanded "none of you shall go out at the door of this house until the morning." So must we also stay ourselves upon the promises of God and have implicit faith in what He said or else we shall be side tracked by Satan and we cannot serve God heartily. "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee." What was the result of this trust in this promised salvation? What follows it? The feast of the redeemed—Exodus 12:8-10; they were first saved and then sustained by the same lamb—this is the divine order. Oh how many people say if I could only feel the Christ life first and the preciousness of it, then I would trust in Him. What is the matter with this class of people? They want to feast outside—God says feast inside. They subvert and transpose the divine order; the feasting of the lamb followed salvation by its blood; God not only saves us from condemnation and death, but life, life sustaining life, everlasting life; Jesus Christ, when He saw the crowds coming into the Synagogue of Capernaum, where He preached (for the Jews' Passover was near and they were on their way to Jerusalem), said in reference to the Passover Lamb, these momentous words: "Except you eat the flesh of the Son of Man and drink His blood ye have no life in you—whoso eateth my flesh and drinketh my blood hath eternal life, John 6:53. But no one understood Him and those who thought they understood Him forsook Him.

The Israelites in Egypt had a long journey before them and they needed strength; so every Christian on his pilgrim journey through this world of tears and sorrows and tribulations needs to feed on the Lamb of God again and again to get life sustained; let us keep this Christ feast and have our appetites for heavenly things gratified! We are to



feed on the lamb roasted with fire; that lamb typified Him who groaned in agony because He suffered in our stead, bearing the wrath for us, stricken for the transgression of His people, making his soul an offering for sin. Such a Saviour alone brings us spiritual peace and food. The Israelites of old were commanded to eat the whole lamb, so we too need a complete Christ, and all in all Christ, and not a one-sided, lopsided Gospel of Christ, but a Christ that the head, heart and legs are symbolical of wisdom, affection and daily walk. At the feast of the Redeemed no portion of the lamb was to be left, it was not allowed to remain, nor was it allowed to be taken out of the house like an ordinary common food and it was not to be disposed of like an ordinary meal—"familiarity breeds contempt." Seek not your religious and spiritual food in the wrong place, separated or apart from the blood of the Atonement; deal not triflingly with Jesus; neither the blood nor food of the Lamb of God ought to be trifled with. Heb. 10:28,29; 9:12-24; 10-14. It was not necessary that the scenes of the door posts in Egypt and at Calvary's Cross be repeated—one Egyptian Blood sprinkling but many yearly Passover Celebrations; one Crucifixion and many repeated Lord's Suppers; the Lord, you remember, instituted the Lord's Supper while He was eating the Passover. The Lord's Supper follows salvation and does not precede it—a man is not saved by going to the Lord's table, that would secularize and ritualize Christ's Gospel; the Lord's Supper is not for those who hope to be saved, but for those only who are saved and in fellowship with the risen ascended Lord.

The meaning of the Passover service is the memorial of something to be accomplished and to be renewed from year to year, and this holds true of the Lord's Supper, it is a joyful memorial, a thanksgiving memorial of Christ's finished salvation. The Lord's table is not the place to get converted, nor receive remission of our sins, nor to turn over a new leaf and make amends for old blunders and reform—neither is it the place to receive Christ mysteriously, but it is the place of thanksgiving to God for giving us such

a Saviour of love and we go there to show forth His death and what it accomplished. In the Jewish Passover in Egypt strangers were excluded in participating in Paschal joy, but if they would first submit to circumcision they could be brought in to share the benefits and privileges of Paschal joy; so in the new dispensation, strangers, unconverted people, living away, *i. e.*, outside the new covenant have no right to partake of the ordinance of the Lord's Supper, but after having received Jesus Christ, the circumcision of the heart, they may participate in the Lord's Supper, otherwise the damnation of 1 Cor. 11:29 follows any unworthy person. Lest any one who has enjoyed this privilege may thoughtlessly say, "Oh well, I am saved, I can live as I like and do as I please." Israel, too, was commanded to eat unleavened bread during the Passover as a gentle reminder that leaven or whatever is sinful, vicious, contaminating or evil must be left alone from henceforth, and as redeemed once they had to be clean and sanctified, and so this typifies for Israel that when once we be sheltered under Christ's Atonement and feast on Him we are to pull out of worldly-minded theories, heresies, un-Christian teachings and turn away from ungodly professors and popular and favorite doctrines which turn us away from that which alone is holy and unsullied. This spiritual leaven, and what sad havoc it is sure to make of pure Gospel once and for all delivered unto the Saints is evident from the following Scripture: Matt. 16:6; Luke 12:1; Acts 23:8; Gal. 2:21; 3:1-3; 4:9-11; 5:6-9; 1 Cor. 5:5-9; 1 Peter 2:1; Jas. 1:21; Col. 3:8.

To be in uninterrupted fellowship with our ascended Lord and Saviour we must walk as He walked and follow in His steps. "Without holiness no man can see God." It is only the pure in heart who shall see God. They who ate leavened bread during Passover were cut off from the people. Ex. 12:15-20; that is to say they were deprived from covenant privileges and blessings, excluded from fellowship. This typifies that in the Christian dispensation of Grace there ought to be godly church discipline and unbounded recklessness to fill churches



without any compunction of conscience, with unconverted people, a very shrewd policy in the eyes of thoughtless Christendom, but a mighty poor obedience to our Saviour to walk in the straight and narrow way. Remove the heaven—let the churches learn this lesson from Israel; whole-hearted service to Jehovah meant separation, it meant this to Abraham, Isaac and Jacob, and you may extend it by this broad and sweeping assertion that every Saint of God must live a separate life—a pilgrim life from Genesis to the Judgment, in the 20th chapter of Revelation this rule is imperative and cannot be shirked. When the Israelites on the night of Passover were eating, they were dressed as pilgrims, loins girded, staff in hand—their dress indicated that though they had been living in Egypt, a type of the world, they are now to leave it. The very night on which they were energized by the power of the Blood and knew of their salvation, their backs were turned on Egypt. No less than seven times caused Jehovah—for Pharaoh to hear the divine message, “Let my people go,” and when the Lord says a thing seven times He means that we mind it and take it to hear. That message seven times reiterated meant that there could be no service to God in Egyptian environment, full of fleshly attractions and bewildering carnalities and and he that would be of service to Christ must come out from among them and be separate, 2 Cor. 6:14-18. Jesus gave Himself for our sins that He might deliver us from this present evil world.

Of course there are plenty of obstructions and Satanic hindrances placed in the way of one who attempts, nowadays, to lead a separate life in Christ; the powers of spiritual wickedness will try their utmost to prevent us from leaving old Egypt with its shows and music and culture and fascinations; what Pharaoh put in the way of Israel will typify what Satan and Prince of this world will put in the way of the Christian Pilgrim on his holy journey. God’s command was that they come out of Egypt and sacrifice to Him, but Pharaoh called for Moses and Aaron and said, “Go ye and sacrifice to your God *in the land*,” that

is to say don’t be a lot of cranks, have your own way of serving and even if you do not agree sensible, stay here in Egypt, you need not leave it, we agree to disagree and still it assures and makes for peace, a very clever ruse; Moses protested and said oh no, it is not meet so to do for if we shall sacrifice the abominations of the Egyptian to Jehovah our Lord, will they not stone us? We will go a three days’ journey into the wilderness and sacrifice to the Lord our God as He has commanded us (Ex. 8: 26-27) the very things that Egypt worshipped and idolized Israel had to put to the knife. What does the world worship? “Self.” What must a Christian slay? “Self.” The Lord said a three days’ journey must lay between the blood-sprinkled doors of Egypt and Israel’s place of worship; between the blood-stained cross and Resurrection is a full three days’ interval and to worship God aright we must stand on Resurrection Ground where old Egypt is condemned and the old order of things in the world (1 John 2:15-17).

The first attempt to hinder Moses from serving God befittingly was frustrated, so Pharaoh, Satan’s representative, proposed another compromise or stumbling block. “Very well,” says Pharaoh, you can go and worship your God as you requested but *don’t go very far*,” well, if the departure is only a partial one and the separation very moderate they are near Egypt yet and can hear the noise and bustle of Egypt, the smoke of Egypt, the very aromatic odors and perfumes of Egypt could be scented and wafted to them if they do not go very far and pretty soon they would be back again—this is the trick of Satan to win back-sliders.

The cunning advice of the arch deceiver who spoke through Pharaoh was foiled and overthrown by the servant of Jehovah and when Moses again insisted on having Israel given permission to go, this royal hypocrite, who knew very well what Moses’ message implied, asked, “Go serve the Lord, but who are they that are to go?” Moses replied, “We will go with our young and old, sons and daughters, our flocks and herds for we



must hold a feast unto the Lord." Then Pharaoh said, "I will let you go, ye that are men and serve the Lord, you may go, but *leave your children behind*," that is to say don't be too radical and tear loose from Egyptian culture and civilization under which you prospered, leave a little memento of appreciation, a little token of affection here, a little souvenir—the children. What is it binds husband closer to wife? The children, the children. Satan knew that where your treasure is there will your heart be also and if your treasure is left behind in Egypt your heart would yearn ever to be with its treasure and soon they would be drawn back again by that mystic, powerful magnetism called parental affection for the children.

Such proceeding would never mean whole-hearted service to God, but halting between Egypt and fellowship with Christ insuring whole-souled separation and sacrifice. Now Pharaoh, defeated again in his method of hindering the Israelites from leaving Egypt resorts to another scheme of undoing Jehovah's purposes. Pharaoh called to Moses and said, "Go ye serve Jehovah, only let your herds and flocks be left behind, let your little ones also go with you," that was the master blow, for Israel had to go on God's errand and the herds and flocks were the very things they had to lay on the altar, the very power of their service, the value of their material possessions; it was as the Devil had said, serve your God and what you need is a religion of sweet phrases and words and thoughts, don't mean what you say, don't lay on the altar your wealth and all for God; alas, that kind of religion is current everywhere, it is the religion of sweet expression, soft soap and molasses, with no substance to it; oh strive to be kept from the religion of Egypt, that sentimental religion with a great deal of talk. Talk is cheap, but to lay on the altar your herds and flocks worth thousands of dollars is a very expensive and serious article.

How many so-called respectable church members say I will worship the Lord and all my money, investments and bonds go into my business enterprises.

What is the matter with this class of people? They are saved and redeemed people but their herds and flocks are in Egypt, in the employ of Pharaoh, type of Satan. But Moses strenuously replied: "Our cattle also shall go with us, there shall not a hoof be left behind, for thereof we must take to serve Jehovah our God." Herein re-echoes the ring of whole-hearted submission and service to God because of separation from Egypt.

Do not separate from Egypt in the energy of the flesh and then get converted and sanctified—that is the Devil's plan—God's program is, drink first of the waters of salvation by coming and accepting Jesus Christ as your personal Lord and Master and He will pour out His Holy Spirit within you and upon you and thereby will you be empowered to give up the pleasures and flesh-pots of Egypt and you will be able to separate and if need be, stand alone, a living testimony, that the flesh, the world and the devil is under Christ's and the Father's condemnation. Be sure when you submit to Christ you give up your will, your desire, and substitute His will, His plan, His purpose. This involves pangs and bitterness; no cross, no crown. It may demand a wilderness pilgrimage, but it leads to Canaan, where is the Heavenly Jerusalem, the City that hath foundations, whose builder and maker is God.

## THE BROTHERHOOD OF MAN.

### A Reply to Rabbi J. L. Levy's Lecture on the Above Subject.

BY REV. A. R. KULDELL.

(Continued from page 7.)

#### II. Positive.

We are glad that there is a positive side to their theology—pardon the word! We are thankful for the positive side, because negation tears down, whilst positive confession builds up. But, of course, if the building is to amount to anything it will depend upon the plan, the material, the skill and the honesty of the builders. What is the structure Reform Judaism wants to rear?



Lo and wonder: They want to unite all men in the great temple of Reform Judaism which should stand for the world embracing truth of "The Fatherhood of God and the Brotherhood of Man."

Speaking of his own congregation, the apostle of Reform says:

"For more than fifty years this congregation has endeavored to express both by belief and action its faith in the Fatherhood of God and the Brotherhood of Man . . . and wherever in the future the temple of this congregation will be erected it will be designed to be a house of prayer for all people, the physical embodiment of the Fatherhood of God and the Brotherhood of Man."

How beautiful this ideal: house of prayer for all people, all believing in the Fatherhood of God and embracing each other as the Brotherhood of Men. But what is the material out of which this ideal temple is to be constructed? A Bible as a series of fables and legends, a preacher and a people denying the Lord who bought them and the Holy Ghost who alone could regenerate them. Such ideals remind us of air castles, beautiful as a dream and just as evanescent.

Yes, we do believe in the Fatherhood of God, but man has fallen from the Father. The brethren of Reform do not believe it, but it is a sad fact, none the less. Dealing with Israel God has to make this complaint: "If then I be a father where is my honor? . . . From the rising of the sun to the going down thereof my name shall be great among the Gentiles, but ye have profaned it." Mal. 1. As God in His choice of Israel had to pass by other nations on account of their sins (Deut. 18) so for the same reason He has been passing by Israel and other nations as nations, choosing only individuals from all nations to be a people unto His name.—Acts 15. God is the creator of man, but the father of those only who are born of His Spirit. Paul reasons with the Romans: "They which are the children of the flesh are not the children of God, but the children of the promise are counted for the seed. Esaias also crieth concerning Israel, 'Though the number of the children of

Israel be as the sand of the sea, a remnant shall be saved."—Rom. 9:8, 27. God wants us to come out of the fallen mass and be separate unto Him; then will He adopt us—2 Cor. 6:17, 18. Not all men care to live in His fellowship and be guided by His Word and Spirit. They are God's creatures but not children. To the Jews of His time Christ, the loving, meek Christ, says: "You are of your father, the devil." John 8:44. This sounds very harsh in the ears of cultured Jews of to-day who have no Bible, no creed, no theology and believe in no devil, but it is true notwithstanding. Jesus is a safer guide than Reform Rabbis. When one of those noble, cultured Rabbis came to Him by night for spiritual advice, Christ told him very plainly: "Except a man be born again he cannot see the Kingdom of God," not even see it.—John 3:3. A new life is needed, a faith from above, before a man can become a member in the family of the King. But how gracious that this possibility is given to all men, if they would. In the present dispensation God does not deal with Israel alone, as in the Old Testament, but He deals now with all men. In Christ God manifested Himself for all and to redeem all, that we might receive the adoption of sons.—Gal. 4:5. That is the reason Christ calls Himself the door.—John 10:7. Anyone trying another entrance is a thief. Only those who receive Him (by penitence and faith) get the right to become the children of God.—John 1:12, 13. As the live wire is the manifestation of the dynamo, and as the car will have no life, although it has beauty and elegance, until it gets in touch with that live wire which alone connects it with the dynamic power, so is Christ the manifestation of the source of all life and power, the Father.—Heb. 1:3, and as long as we refuse to come to the Father by Him, we will stand like that car perhaps elegantly equipped but devoid of that life which He mediates. Our lives will be a failure as far as the goal is concerned which we are to reach in the providence of God. The Holy Spirit woos men for Christ and gives a new heart and makes this new relationship of children possi-



ble.—Ez. 36:26, 27; Rom. 8:14. But the Spirit operates through the Word.—John 6:63. How important, therefore, to read the Word so as not to wrest it, but to believe and obey it!

Those who obey do not only talk glibly for a high salary of the Fatherhood of God, but they go themselves and help others who go down to the deepest degradation, to the haunts of paganism, ignorance and vice, and point the fallen and the dying to the Redeemer that has died that they might live. What will this namby pamby religion of a Fatherhood of God amount to, anyway, if you slap the Father in the face by rejecting the very heart of His love, the Saviour, the effulgence of His glory, the express image of His very substance?—Heb. 1:3. "But you would not come unto me that ye might have life," says Christ. John, the beloved disciple, a sweet spirited Jewish Christian and Apostle, says: "Who is a liar but he that denieth that Jesus is the Christ? He is anti-Christ that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father." 1 John 2:22, 23. This is no theological hair-splitting, but the plain truth of the inspired Word. Men thus rooted in the truth of God's Word can talk with power of the Fatherhood of God, for they know man's need and the rich provisions of God's love. There is no self deception and therefore no deception of others. They are messengers of salvation and through them sinful men are saved from the father of sin, the devil, and brought into living fellowship with the Father of holiness and light. But preaching about the Fatherhood of God, when the God you mean is not the God of the Bible but of your own fancy—this may be entertaining, like blowing soap bubbles always is to some, but what is the use?

Then again, as to the "Brotherhood of Man." It is the heartfelt desire of all disciples of Christ to bring men together into one great and holy brotherhood. We share the desire of Jewish Reform to see all men united. But the end never justifies the means; if the means we want to use in attaining the end will not stand the test of God's truth, it is all a

delusion and a snare. Men can unite on a lie, but what blessing can there be in such a union? Suppose for a moment a union of all men into a brotherhood that declares the Bible "a series of legends and fables," that denies the fall of man, the redemption through Christ, that repudiates the personality and sanctifying power of the Holy Spirit—what blessings could you expect for them and through them? The power tying them will not be above nature, it will be selfishness, a rope of sand. Nay, brethren, the bond uniting men into a true and abiding brotherhood must be more than rhetorical fancy, it must be something real, living, abiding, operating and sanctifying. This is none other than the Christ who founded a brotherhood of men upon love. Napoleon saw the difference when he said: "Alexander Caesar and myself have founded empires but they were founded on force and can only be maintained by this means. Christ only founded His empire on love, and millions are even to-day willing to die for Him." Whenever this love for Christ in the hearts of men was burning the brightest, then the love to each other and to all men was the deepest. In the first centuries of the Christian era, when the Church went through the fires of persecution, she was a brotherhood of man, loving and serving and sacrificing and dying for their assassins. This new type of brotherhood astonished and won the heathen. The history of Christian missions is the apology of Christianity. The true brotherhood actuated by the Spirit of Christ, goes to the ends of the earth, no matter how great the sacrifice, to lift up the cannibal as well as stolid Brahmin to the level of regenerate and loving children of God. But the brotherhood of Christ does not compromise, does not pare down and cut off so as to fit the ability and capacity of man. This would be treason. Nay, the more faithful and true the message, the more the renewing power it will exert. There is no power in a lie. It might charm for a while but it will disappoint in the end.

Let us then join the work with that brotherhood of man which alone can count on God's smile and blessing—I



mean the Brotherhood whose wisdom, and righteousness and sanctification and redemption is Jesus, the King of the Jews. This is the only Brotherhood God has promised a future. "We shall reign with Him." But God will put Christ's enemies under His feet.—Ps. 110.

We often tasted of the sweetness of this real Brotherhood in Christ. Traveling we often met individuals whom we had never seen before. As soon as we exchanged some greetings and learned that Christ was our common Lord, our life and light, the fellowship was thenceforth the purest, the sweetest—a very foretaste of heavenly joy. It was not nationality, it was not social standing, it was not learning, but Christ alone that formed this invisible, powerful and beautiful band of mutual attraction and joy.

The alchemists in olden times tried hard to find the secret of changing iron into gold. If they had succeeded in changing an ounce they would have been confident, and rightly so, of changing a ton. This is the position of true Christianity. The Gospel of Christ has succeeded in changing individuals from the iron quality of selfishness and sin into the golden individuals from the iron quality of selfishness and sin into the golden qualities of faith, service and love. These changed characters were and are to-day the salt of the earth, the light of the world. This is the kind of Brotherhood we long to see all men in. This is the only kind that will abide, the only kind worth having, worth laboring and sacrificing for throughout our days. The work is still slow and the goal distant. There is still much counterfeit and quackery on the side of those who want to pose as leaders in the work of uniting all men into one sweet brotherhood. But the future belongs unto Him who is the truth and to those who follow the truth. We are not experimenting any more. Christ in the last 19 centuries has amply proven that He is still able to save. "I know in whom I have believed, and am persuaded that He is able." His prayer on that night of agony will yet be fulfilled in the widest sense: "That they may be one, as thou Father, art in

me and I in thee, that they also may be one in us, that the world may believe that thou hast sent me. I in them and thou in me, that they may be perfect in one."—John 17.

A Fatherhood of God in Christ, can alone ripen a Brotherhood of Man through Christ. All other brotherhoods are held together by ropes of sand. Oh God hasten the day when all men might be one with each other because one with thee! Amen.

### CHANGES IN THE HOLY LAND.

[The Gospel Messenger contained recently an article on the Holy Land from which we cull the following interesting items.]

Nearly twenty-one years have passed since our first visit to Jerusalem and our somewhat extended tour of the Holy Land. Since then, under the providence of God, we have been permitted to revisit the Land where the Book was written five different times, and at each return have been impressed with the many remarkable changes that are taking place in Palestine and especially in the City of David. These changes are all the more wonderful because for more than four thousand years the ancient customs, modes of life and thought and general conditions have held their sway. The people of the Orient are rooted and grounded in conservatism. From the days of Abraham, the father of the faithful, to the last quarter of the nineteenth century not so many marked changes have taken place in Palestine as have occurred in the few years succeeding that date.

A quarter of a century ago scarcely a building could be found outside the walls of the old city. On the hillside southwest of the Jaffa gate, just beyond the lower pool of Gihon, stood the rest house and hospital erected by the munificence of Sir Moses Montefiore, the Jewish philanthropist, for the poor and unfortunate Hebrew brethren. The Russians had also, at that time, secured a plot of ground north of the Jaffa gate and had begun a building upon it to serve as a rest house for the pilgrims



who come in large numbers every year to Jerusalem. Except these I do not recall a single building outside the walls of the old city on our first visit, which at that time had an estimated population of twenty thousand souls. In those days the tourist pitched his tent outside the walls of the city, for the hotel accommodations inside were very limited indeed. I believe the old Mediterranean was the only hotel, and that barely worthy the name, in Jerusalem in those earlier days. Lodging was also to be found in several monasteries, but the accommodations were of such a character that the tourist chose rather to dwell in his own well-guarded camp outside the walls. The old camping ground is now covered with massive buildings of the best possible construction.

Now on the north and west of the old city has been builded a New Jerusalem, greater in extent, and containing a larger population by far than did the Jerusalem of twenty-five years ago. On the old Jaffa road, leading from the city to Jaffa, a street built up almost solidly on both sides extends to a distance of nearly a mile. East of Jaffa street and north of the New gate, including the Russian, French and Abyssinian buildings, one finds a large area of fine new buildings, many of them equal to the best modern structures in Europe and America, built of hard flint limestone and cut and fashioned according to the highest type of the builder's art.

Just outside the Zion gate the Latins are erecting a cathedral, to cost not less than four hundred thousand dollars. It is being built on the plot of ground presented to the German Emperor, when he was here in 1898 to assist in the dedication of the German church inside the walls, by the Sultan of Turkey and in turn presented by him to his Roman Catholic subjects. The building is a marvel of beauty, and some of the very finest work we have ever seen in stone cutting enters into its construction. Through the courtesy of the assistant architect we had an excellent opportunity to examine the work in all its various details and found that the building was being constructed in the most substan-

tial manner. When the difference in the cost of labor and material is taken into consideration, I am of the opinion that a similar building could not be constructed in any of our large cities at home for less than a million dollars.

According to Baedaker, Edition of 1898, the population of Jerusalem is given as sixty thousand and is divided as follows: Jews, 41,000; Christians, 12,800; and 7,000 Moslems.

The Christians are divided into the following sects: Orthodox Greeks, 6,000; Roman Catholics, 4,000; Armenians, 850; Copts, 100; Ethiopians, 100; Syrians, 100, and Protestants 1,400, divided into a number of denominations. There are also a few adherents to the Abyssinian church, and these have recently constructed a beautiful Cathedral east of the Russian buildings.

But it is the Jewish population that is the most interesting to the Bible student who is at all familiar with the prophecies concerning the most remarkable people. In a quarter of a century they have grown from a few thousand so that today there are at the very least forty-five thousand Jews in and around Jerusalem. They have over seventy synagogues in the city and they are to be found everywhere. Gradually they are crowding both Moslem and Christian out of the bazaars. By their shrewdness, their ability to live cheaper and sell cheaper than their rivals, the sons of Jacob, who himself was not bad at a bargain,—I have always respected him for getting even with Laban,—have gradually extended their shops until the trade of Jerusalem is largely in their hands. The Jewish Sabbath is the one quiet day in the city. On Friday afternoon they begin closing up their places of business, and long before sunset the streets assume the appearance of a deserted village.

And still they come. The sultan has issued edict after edict forbidding any Jew to come into Syria. But his edicts are as nothing when a Jew determines to go up to Jerusalem. A few silver coins placed in the hands of the officials in charge of the ports of entry have the peculiar effect of making it immediately impossible for them to distinguish the na-



tionality of the individual, be he Jew or Gentile. And so the Jews come and the Hebrew population of Jerusalem by all odds is more than double the entire population of the city twenty-one years ago. While the Zionists are making every effort to induce the Sultan of Turkey to allow the sons of Jacob to come into Palestine, they, by hook and crook, get there,—how it matters not to them. An irresistible impulse seems to draw them to their old inheritance. Ask them to explain the desire to come, and many of them are unable to do so. They will tell you they want to go up to the City of David, and up they go. And when they come, the rule is, they come to stay. A few return to the places whence they came, but the great majority remain to weep and pray at the wailing place and arrange to have their bones laid away to rest in the great cemetery on the slopes of Olivet and in the Valley of Jehoshaphat where hundreds and thousands of their brethren sleep the last sleep.

To those at all familiar with the Bible and its prophetic teachings concerning Israel all this is not a matter of surprise. Back of the coming of the Jews into their own inheritance is a power greater than that of the sultan, greater than the organized Zionistic movement, and greater than the millions of the Rothschilds and the Montefiores. It is the set purpose of God concerning his chosen people, declared by the mouth of his prophets centuries before they were driven out of their homes and their land and nation taken from them. That purpose is to restore the outcast to their own inheritance, and they shall dwell in their country and inherit their own possessions and redeem them from their present desolation. And the signs of the times indicate that God is moving in his own way to bring about these results. Why else at this time do the Jews have such strong and persistent desire to return to Palestine? Why are the mandates of the sultan set aside? Why is public opinion against their coming ignored? Why is it the Jews are dwelling to-day in safety outside the walls of the city? It is because in these last days the prophecies are being fulfilled. The rapid

building of a New Jerusalem, the coming of the Jews into Palestine and many other signs are but the swelling buds of the fig tree that tell of coming summer and after fruitage.

There is one place, however, in Jerusalem where no change has taken place for centuries and none are likely to occur so long as the Moslem power is supreme in Palestine. It is the temple platform where Solomon builded a house for Jehovah and where in the olden time rested the Shekinah of God. You cannot even visit the place to-day without a special permit from your consul, who will send with you for protection his cawass and a turkish soldier as a guard. This is absolutely necessary, otherwise a great risk of injury and even death would be taken. As we entered the arched street that leads up to the temple platform, a man came hurrying away with bleeding face and head. He had gone without protection and had doubtless been stoned by the Moslem fanatics who are always found at this place. Looking at the future of the Jews from the standpoint of the Moslem, it would seem that the time for the return of Israel to his own Land is far in the future. But God can work wonders, for even in a day a nation may be born.—D. L. M.

### A JEWISH VIEW OF CHRISTMAS. WOE NIGHT.

[Part of an article from *The Jewish World* (Orthodox), translated by Rev. H. Jacobs, December 23rd, 1904.]

*Aristocratic Jewish Monkeys*—Fashion and madness are twin sisters: no custom is so shameful and sinful as the practice of the Jewish Aristocracy to erect Christmas trees in their homes as a memorial of the birth of Christ.

The greatest calamity which has befallen our nation in the last four thousand years is the one which happened on the Christmas night 1904 years ago. Of all the harm, the terrible hatred, these bloody persecutions, the fearful edicts enacted against our people these 1904 years and all because of that illegitimate and castaway child which was found in a Jewish stable; that child which put out the light from the Jewish tent (home)



and brought religious frenzy, shame and calamity to the whole Jewish world.

Judaism stood high and honored in the whole world, a spiritual factor, to lead the nations to God and in due time this Judaism which Moses of blessed memory gave, would have led all the people to kneel at the door of the Holy People and Holy Nation; but to the calamity of the whole world in general and to the calamity of the Jewish people in particular came from the Jewish stable this illegitimate child who mixed the dross of Judaism with the foolishness of Egyptian and Roman Paganism and created a Christianity which he sold for Judaism.

Himself he declared the gate through which the heathen worshipers can enter the heaven of the Jewish God, declaring Himself the Christ who can give the beautiful Judaism to every one who acknowledges Him.

The nations who had always honored the most beautiful people (the Jews) and now these heathen accepted that outcast of Judah, using Him as an easy way to Judaism, Christ and his disciples have told the heathen they were buying the true Judaism, but in time they found out that there was such a difference between them and the Judaism of Moses our Master and therefore have they sworn to exterminate the real Jew from the world—they thought by putting away the gold, it would be impossible to recognize the dross; they thought when they will put out the light of the sun then will the night become the ruler of the world. They began to slaughter, to drown, to burn every Jew that fell into their hands, from Peter the Holy to Pobyedonostzov (the false Russian-Greek Metropolitan highest church authority) to Stoecker the liar (noted German Antisomite) the earth has not ceased to drink Jewish blood and heaven has not ceased to hear the cries and groans from the slain of the Jewish nation.

Civilization and tolerance have curbed the Christian church and with it Christian murder, yet the fire glows beneath the ashes and when Christian rulers cannot allow themselves to openly shed Jewish blood.

Laws are still enacted against the Jews. They are being oppressed and only where the Church is entirely divorced from the State that the Jews can live peacefully, but such places are few.

To honor such Christianity, the Christians erect a Christmas tree and to honor the custom, the Jewish aristocrats also erect that tree in their homes. Is this not a crime, a shameful madness, a degradation from a people in no need to follow thus and who are free and broad? The Christmas tree cannot be looked upon by a Jew but as a thorn which grows out of a deep, dark grave in which is buried a great world lie.

Fearful memories bring this tree for each Jewish child, each branch looks like a gallows for the thousands of Jewish families; each needle of the fir tree is to the Jew a sting of a sad lamentation of a thousand years' destruction, the little candles which shine and twinkle on the Christmas tree are years of memorials for holy martyrs who died for the Holy Name—the whole tree is a mountain of a night of woe and hate when it stands under a Christian roof and it is a sign of madness, degradation and fawning slavery and monkey-apingness when it stands in a house which belongs to the children of the Jewish people.

[On our faces, beloved Christians, in heart-stirring intercession for the blind people Israel for whom the Lord of Glory died. The falsehoods of the early days are still passed around among them, sowing the seed of a blind zeal for their faith which was shorn of power ever since the Christian era—the hand of an angry God is still upon the nation, the words of Jesus have come only too true, "your house is left desolate unto you" and "if thou hast known at least in this thy day the things which belong to thy peace."

While the Jewish papers persist in grossly maligning the true Judaism of the Messiah and thus continue to pervert the minds of the rising generation, it behooves us as Christians to set before this people, Him of whom Moses in the law and the prophets has written and the above is another trumpet call to us to evangelize the Jews.—Editor.]



## NEW COVENANT MISSION TO JEWS AND GENTILES.

Incorporated April 4, 1903.

33 42d St., Pittsburgh, Pa.

Bell Telephone, Fisk, 391-J.

Founded Dec. 9, 1898 as the House of the New Covenant Mission to the Jews, conducted under the auspices of the Pittsburgh Friends of Israel Union (Organized March 6, 1899.)

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Treasurer.....J. D. Miller  
(Cashier City Deposit Bank, E. E.)

Weekly Prayer Meeting at 8:00 P. M. on Tuesday.  
Monthly Prayer Meeting first Tuesday of each month  
at 3:00 P. M.

### Affiliated Auxiliaries.

Bradford, Pa.	Kenwood, N. Y.
Franklin, "	Oneida, "
Oil City, "	Rochester, "
Titusville, "	Syracuse, "
Youngstown, Ohio.	Troy, "
Jamestown, N. Y.	Utica, "
	Washington, Pa.

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Mission Motto for 1905, "TRUST YE IN THE LORD FOR EVER."

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### MONTHLY PRAYER MEETINGS.

The meeting held on Tuesday, March 7, drew together a large company of the friends of the Mission. In the absence of the announced speaker, Rev. F. Miller of the Evangelical Church, who had to officiate at a funeral at the hour of our meeting, Rev. A. R. Kuldell kindly consented to give the address. Very helpful was his message on the lesson, St. John 21: 15, 16, 17—"Feed my sheep." Bro. Kuldell is preparing the Kahn family, also the young man from Vianna, for baptism, and he felt the burden on his own heart as he elaborated on the words of the master who was drawing Peter out on this subject of the caretaking of converts. The evening meeting was a great blessing, Rev. Mr. Sheets of the German Baptist Church speaking both in English and German, to the edification of believers and seekers.

The April prayer meeting was in charge of Bro. Legum in the absence of the Superintendent. Rev. Dr. E. L. Eaton was the announced speaker but was prevented by circumstances to be present. The meeting was however honored of the Lord and a gracious season of refreshing enjoyed. In the evening Bro. Legum gave the message. The testimonies by Hebrew converts and the friends of Israel being a feature of the day.

### Summer Campaign.

On last Sabbath, April 19, we commenced our Open-Air Summer Campaign on Congress street. A band of the faithful workers were with us. The messages delivered by the Superintendent and Bro. Legum were listened to with close attention by a good congregation of Jewish people.

### Children's Meeting.

The Weekly Children's Meeting continues regularly each Wednesday afternoon at the Eighth U. P Church. The teachers have endeared themselves to the children by their devotion and kindnesses to them.

### Tract Department.

New editions of several numbers of our tracts have been published during the past weeks, viz: 5 000 Messiah in the Old Testament; 5,000 Search of the Blood of Atonement; 1,000 pamphlets of Rev. Kuldell's German Tract; 5,000 of Early Incidents and Happy Reunion, and 5,000 Prophecies of Centuries Fulfilled in a Day. Besides the above several thousand leaflets were printed. Our friends will kindly remember this department of our work. Many of our tracts are sent out for free distribution

and we are thankful to the Lord for this blessed privilege. "Freely ye receive, freely ye give."

### A MISSIONARY TOUR.

#### Visiting the F. O. I. Auxiliaries.

By SUPT. MAURICE RUBEN.

#### Jamestown, N. Y.

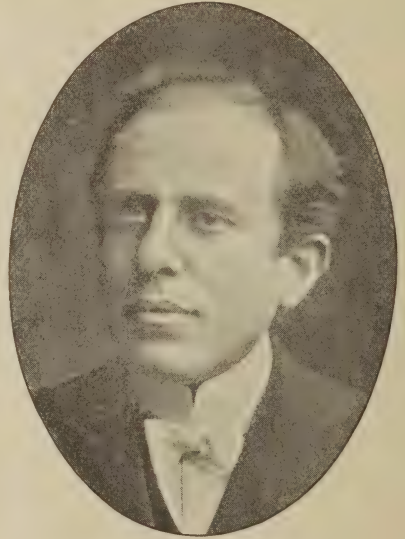
On Saturday morning, March 25, we left Pittsburg for Jamestown, N. Y., to be in meetings arranged for in two of the Swedish churches and also by our friends of Israel Auxiliary. Mrs. Gondret started at the same time for the West, going by way of Jamestown. She sang and spoke at the Swedish M. E. Church Sabbath morning, pleading for Israel. We occupied the pulpit at the M. E. Church at Bemus Point for Rev. Mr. Secor, the pastor, who was just recovering from illness. He was present and greatly appreciated the message on Israel, stating that this was the third address he had heard on the subject. Some five years ago he heard me at Corry, Pa., and about twenty years ago he heard a Christian Jew for the first time. Some of the congregation thanked us for the message, they had never thought about the Jews in the light it now appears. There are others.

In the afternoon a Friend of Israel meeting was held at the Free Methodist Church, which was well attended and much enjoyed by those present. In the evening a gracious service was held at Zion Swedish Church, Rev. C. Olson, pastor. The young people were much helped by the message, and we believe the missionary spirit was awakened in many of them.

On Monday evening the final meeting was held at the home of Mrs. Lawson on Water St. This was a rally of the F. O. I. About \$200 was pledged for the new down town building needed in Pittsburg by some friends in Zion Church and by members of our Auxiliary. Mrs. E. Greenwood, the secretary of our Auxiliary, is doing faithful work. The "Band" meets fortnightly for prayer and Bible study. Mrs. Beeman has been given a series of helpful Bible readings.

#### TALKS WITH JEWS.

We visited a number of the Jewish merchants with whom we are acquainted, setting again before them the claims of Christ. Here as elsewhere it may be observed that the old time prejudices are fading away. A most respectful hearing is accorded, and may we not stand on the promise "My word shall not return unto me void." One of the leading Jewish merchants, who is very wealthy, disavowed faith in any religion, and de-



SUPT. MAURICE RUBEN.

clared there is no knowledge about God or a future life or the claims of religion. He had studied the Talmud for twenty years, had practiced Judaism in its most orthodox form and found that there was nothing in it. We expressed our surprise that a learned Talmudist should have drifted into such state of gross materialism. The Talmud bears profound testimony to the knowableness of God, and contains deeply spiritual lessons on the relation which exist between God and man; further, some parts of the Talmud teach messianic truths which are in harmony with the New Testament principles. Again, the Talmud recognizes the powers of mind, spirit, thought, graces, as supreme realities independent of physical sensibilities. The Talmud stands for the soul life, and gives many



beautiful lessons in demonstration of the spiritual part of man.

The reason that I am a Christian, who believes that Jesus was the incarnate Son of God, is because He revealed God the Father to us more fully. Christians are spiritually quickened by the spirit of God whom Jesus promised would be sent by the Father into the hearts of all who would believe in Him—i.e., when we see ourselves first as human rebels against a holy God steeped in sin and iniquity, and that second reconciliation was made by the atoning work of the suffering Messiah 1900 years ago. "The blood which maketh atonement for the soul" is an Old Testament declaration, and "without the shedding of blood is no remission of sin," is the New Testament amplification. God promises to pardon all our transgressions, for Christ sake, for the blood of Christ is ever flowing to purge us from our sins. This is as fully realized by faith now, as did the Children of Israel who suffered from snake poison in the wilderness, when God told Moses to raise up a "brazen serpent" and "they" by the act and look of "faith" were then healed.

When God touches man's benumbed moral nature, the soul is awakened from the poison of sin, by that manifestation of divine grace which infuses a newness of life, spirit born, the consciousness and character of which are selfevident realities.

On the way to Buffalo from Jamestown we dealt with a Jewish business man on the train, at first he refused to take our literature, but by the time we reached our destination he changed his mind, asking for the pamphlets, as he wished to examine this question and would have his wife read also.

We addressed the prayer meeting at the First Baptist Church, Buffalo, Rev. W. P. Hellings, pastor, who is interested in the cause, and on Thursday left for Utica to fill appointments.

Utica, N. Y.

The meetings held here were under the auspices of the Friends of Israel Auxiliary. New members of the F. O. I. were enrolled. Prayer meetings are held first

Tuesday of each month at the home of the secretary, Mrs. E. D. Williams, Brinkerhoff avenue, and last Wednesday of the month at the Faith Home, 134 John street, Mrs. J. B. Kellogg in charge. Mrs. E. W. Ruliffson, one of the most loyal Friends of Israel, on whom we called, was not present at the meetings on account of feeble health. With Mr. Cowdrey, superintendent of the Rescue Mission, we visited some Jewish people, and had a delightful time bearing testimony to these hungry souls. Our literature is being distributed by Mrs. Williams and other friends, and surely the Lord is mindful of the least service rendered in His name. We append the following press report from *The Utica Observer*:

"Rev. Maurice Ruben, a converted Jew, spoke at the Rescue Mission last evening. He remained in the city to-day and this afternoon spoke at the Park Baptist Church. This evening he will speak at the Immanuel Baptist Church. Then he goes to Troy and Albany and to other eastern cities.

"Rev. Mr. Ruben is superintendent of the New Covenant Mission, with headquarters in Pittsburgh, Pa. Some five years ago Mr. Ruben organized a local auxiliary of the Friends of Israel and he has been making annual missionary visits among the societies of this Mission is New York state.

"In speaking about the movement to Christianize the Jews Rev. Mr. Ruben said there were now about 6,000 Jews and Jewesses in the United States who had accepted Christ. The first Hebrew-Christian Conference representing these 6,000 convened a year ago last July at Mountain Lake Park, Maryland, for the purpose of forming the Hebrew-Christian Alliance. He says that the work is progressing well and that instances whole families have accepted Christ. They are looking for a great Jewish revival in which not only families, but whole Jewish communities will be brought to embrace Christianity.

"In his talk this afternoon, Rev. Mr. Ruben gave considerable information about the Jews, their present condition religiously, and about the great political movements of Zionism by which they hope to resettle in Palestine a legally-recognized state, with self-government guaranteed by the world powers.

"In his plea for Jewish evangelization Mr. Ruben declared that the Jews are fast drifting into a rationalistic materialism, having cut loose from the rabbinical control and the strict laws of the Talmud.

"Many Jews are seeking to satisfy themselves with the abnormal political movements like socialism, nihilism and kindred factions, and to stem this turbulent tide aggressive evangelism is urgent. Mr. Ruben gave a number of reasons

why Christians should be especially interested in the Jews. Said he:

"Salvation is of the Jews. These are the words of Jesus. The horn of salvation was raised up for us in the house of David. Luke 1: 69. Salvation was first intended for them, first announced to them, first embraced by them, first preached by them, and first attested by their blood. The first converts, the first missionaries, the first martyrs were Jews. We are resting on Jewish privileges and Jewish blessings."

"Mr. Ruben also told of the increase of converts from Jewish ranks. That entire families are coming over to Christ, which is a fulfillment of prophecy that ultimately the nation will become Christian. Mr. Ruben is also editor of The Glory of Israel, the organ of the mission."

**Troy, N. Y.**

The many friends of the Rev. Maurice Ruben, of Pittsburgh, Pa., were pleased to again welcome him to the Four Fold Gospel Chapel at Troy, N. Y.

Praise God for the interest that has been awakened in us by our brother to work more for the Jews.

There is a day set apart at intervals, in our missionary services when the meeting is given up entirely to the Jews. We feel that unless we do bear up God's chosen people and help them by the way of the throne that we are not living up to our privileges or obeying the commands of our Blessed Master who has commissioned us to go to the Jew first. And we would give Him all praise and glory that prayer is being answered and His chosen ones being brought into the kingdom.

There are also some who visit the Jews and have personal talks with them and, as it were, creating a desire in their hearts to hear more of this Messiah. God has promised in Isaiah 55: 11 that "my word shall not return unto me void, but shall accomplish that which I please."

Bro. Ruben spoke to us last Saturday evening from Luke 5: 5 exhorting the children of God to launch out into the deep, get away from the shore and out into the fullness where God can use them at any time and place.

At the all-day meeting held April 2 our brother spoke at the three services to large and attentive audiences.

The key-note of his talk for the day was the Christians debt to the Jew and prophecy fulfilled.

He proved himself not only a blessing

to the Jew but many Gentiles also were helped by his messages, some seeking salvation, some infilling of the Holy Spirit and others for the healing of their bodies.

Others were deeply convicted but because of being church members were restrained from yielding because of what people might say.

May the power of the enemy be broken in some lives and the power of the Spirit so manifested that we may see much fruit as the result of our brother's visit among us.

Our daily prayer is that the dear Lord may enable us to help in this work by our prayers, by *doing* what He has for us to do and by *giving* as He would have us give that the Jews may speedily be brought to accept Jesus as their Messiah and His coming hastened. On Sabbath afternoon, April 9th, Mrs. Ruben addressed a large congregation giving a thrilling account of her experiences. She spoke over an hour to the pleasure of her audience.

MRS. FLORENCE LESTER, Sec'y.

On Sabbath, April 9th, we had four appointments. At the morning service we spoke at the U. P. Church and the afternoon at the Y. M. C. A. In the evening at a mission in Albany. Following the Y. M. C. A. Meeting, we held an open air service in the Jewish district. A goodly company of Christian workers from the Y. M. C. A. and the Rescue Mission accompanied us and a fine meeting was held. About 300 Jewish people listening most attentively to our message and the testimonies which followed from the workers. Truly this was a day of blessed service for the Master.

We insert the following extract from the *Troy (N. Y.) Record*.

CENTRAL Y. M. C. A. MEETING.

"The address delivered yesterday afternoon before the Central Young Men's Christian Association by Maurice Ruben was of deep interest, as much from the fact that the speaker is a Jew who has embraced the Christian faith, as from its force and that it was a direct appeal for work by the Christian church among the Jews.

"The speaker is Superintendent of the Society known as 'Friends of Israel.'"



"His topic was "The Christian's Debt to the Jew;" the thought being that the Jews were God's chosen people and that Christianity came to the Gentiles only through the Jews that were sent out as missionaries to other nations. The Bible contains 3,600 promises, nearly all of which were given to the Jews, very few being given directly to the Gentiles, except as they came through the Jewish channel. He spoke of the wonderful conversion of Saul of Tarsus, who afterward became Paul, the apostle to the Gentiles, and of how the Christian religion was conveyed through him.

"He said that an obligation rests upon the Christian to carry the light of Christ to the Jewish people. There are now 1,350,000 Jews in America, and to them the Gospel should be carried. The Jews, he said, consider all who are not Jews as Christians, and charge Christianity with all the cruelty, murder and oppression to which they have been subjected. He quoted a rabbi who said of the Jews that Russia murders them. Roumania starves them. Germany ignores them and England closes the door against them; what will America do to them? 'I hope,' said Mr. Ruben, 'that America will give them the Gospel.'

#### GREAT OPPORTUNITY.

"He said that an obligation of sympathy and debt is resting upon us toward that people who gave us the Scriptures. The principles of old Judaism are very like those of Christianity, that the righteous shall be awarded and the wicked shall be damned. Speaking of his work, he said that the Covenant Mission in Pittsburg was established six years ago and has been successful. There is a great opportunity to enlighten the Jews to Christ. He trusted that many might go out from the institution as witnesses for Christ to the Jewish people. He believed that when that age shall come when the Jews

shall be awakened and again become witnesses for God, that all religious differences shall become abrogated and all believers become united, under the one common belief in God."

(To be Continued.)

### The Chosen People.

"Salvation is of the Jews."—John 4: 22.

"Salvation is of the Jews"—  
That great and glorious race,  
The seed whom God of old did choose,  
As the channel of His grace;  
Who, through long ages, kept  
The lamp of truth alight,  
While the world in heathen darkness slept,  
And all around was night.

"Salvation is of the Jews"—  
Of them the Saviour came;  
And the first brave heralds of Gospel news  
Bore the like honoured name.  
For, though Gentile races see  
What Israel never knew,  
That nation shall ever sacred be,  
Since JESUS was a Jew.

"Salvation is of the Jews,"  
And the time foretold shall come,  
When their sky shall be bright with morning  
hues,  
And the exiles find their home,  
When the Messiah we love  
Their hearts no more refuse,  
And the song shall rise all songs above,  
"Salvation is of the Jews,"

—W. BLAKE ATKINSON.

## JEWISH MISSION FIELD.

### AT HOME.

#### Williamsburg Mission.

The accompanying group picture is that of Mr. and Mrs. Wexler and their six lovely children, all of whom, except the baby, believe in the Lord Jesus Christ as their Saviour. They love Him, worship Him and serve Him not only with words, but also with good deeds.

Mr. Wexler's conversion came about slowly but surely. About seven years ago, he visited the Williamsburg Mission where he heard the Gospel preached for the first time. He had not known before that there was a book called the New Testament in existence. When he heard me mention the name of

Jesus, he was very indignant. He was born of strictly Orthodox parents, and was brought up to hate and abhor all that belonged to Christianity. As he said himself to the Jews in our mission about two weeks ago, "I was so angry with Mr. Cohn when I heard him talk about Jesus, that if I could, I would have killed him." But he continued to come to the meetings. Many times he argued with me, as he knew the Scriptures to some extent. I bore as patiently with him as the grace of God enabled me. It took him years to be convinced of the truth as it is in Jesus. When he told me privately that he believed in the Lord Jesus, I told him it was his duty to confess Him publicly. Once when Mrs.

Cohn and myself talked to him about it, he said, "I would lose \$60,000 if I confess Christ. And more than that, I would lose my wife."

people. Mr. Wexler is not ashamed now to speak of the Lord Jesus to his Jewish friends who come in touch with him in business. He speaks to his relatives.



THE WEXLER FAMILY. (HEBREW-CHRISTIANS.)

Mrs. Wexler was so fanatically religious that once when in a boat, Mr. Wexler introduced me to her, she hurriedly took away her satchel containing some food for their trip, so that it should not become unclean by my touch. But the Holy Spirit has been working wonderfully in the hearts of these dear

Some of them respect him for his faith, as they cannot suspect him of any wrong motive whatever. But others are still at enmity with him. For instance, his father-in-law bade him, as well as Mrs. Wexler, to enter his house. One day I visited his father-in-law and had a long talk with him. He and his wife



are very old fashioned, fanatical orthodox Jews. While he expressed much respect for my words, his superstitious thoughts concerning Christ and His followers could not be changed. If the friends will remember him in prayer, we cannot tell how soon God will bring about a change in his heart. It is a pleasure to hear Mr. Wexler relate his experience to the Jews with whom he comes in contact. He pleads with them to accept the Lord Jesus Christ as he did. The Holy Spirit is dwelling in the heart of this brother, and we are praying and hoping that God will do a great work through him. He is willing to hire and furnish a store, or open his own parlor for the wealthy Jews in his neighborhood, if I would come once a week to preach to them. Mr. Wexler has not yet been baptized, because he has been waiting for his wife and children to be ready for baptism. While the children have joined him in his decision to be baptised, Mrs. Wexler is not yet ready for the ordinance, though she has been convinced by prayerful study of the Scriptures, that Jesus is the Messiah.

Mr. Wexler has decided to be baptized at the end of April, and thus fulfil the command of the Lord Jesus Christ.

It cheers one's heart to hear these dear children from the smallest to the largest, pray, and repeat verses from the Bible. Mrs. Wexler enjoys a visit from Miss Fleischman very much. The latter has helped her a great deal in spiritual matters.— *The Chosen People*.

### Baltimore, Md.

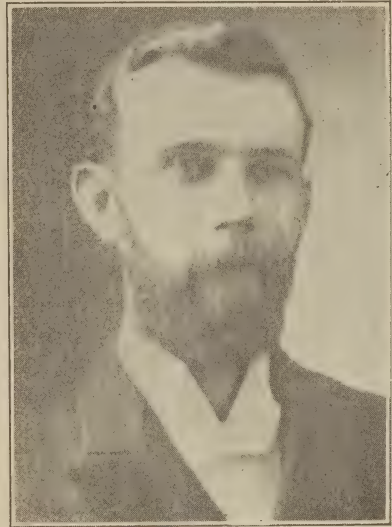
Bro. Sidersky reports the baptism of a young man, being the first fruit of the new mission. The mission has moved to larger quarters and is now located at 1239 Orleans street, right in the midst of what is known as little Russia. In the next number of THE GLORY we shall give a fuller report of his work.

### ABROAD.

#### Tidings From Jerusalem.

Many a time a missionary is silent because he feels that there is little to report that is encouraging. When there

are tidings that cheer it is a joy to send a message to those who share the precious ministry of evangelization, though far removed from the field of action. Perhaps we err in not sharing the darker side with you also. There might be less sentiment and more zeal at home if the friends knew the actual conditions. We fear there is much sentimentality about



REV. A. E. THOMPSON.

this particular field and little grasp of the real situation. However, we will leave that sombre background for another picture and sketch the brighter aspect of the present.

Not a few of our friends thought we were foolish when we left America for Palestine. They pictured the solid phalanx of orthodox Judaism, the narrowness of the field, the seemingly needless multiplication of forces, and then the wide open door to the Jews in America. They failed to make the contrast striking enough. For months we grappled with the question of how to make a beginning in work among the Jews and the solution seemed only to become more and more involved. Then, suddenly and unexpectedly, our Blessed Master solved it Himself. Mr. D. C. Joseph, a Hebrew-Christian missionary of ripe experience, opened a mission here about a year ago. In December he decided to

restrict his work to Haifa and turned over the mission here to us. We have found that our faith was far too weak.

What I felt was impossible has been done. A Gospel meeting is held every Saturday and Jews sit and listen more respectfully and attentively than they do in America. We always have an audience and sometimes more than twenty are present. In the sewing class we have to refuse to admit any who attend other missions, and all but the desperately needy cases, because of insufficient funds to provide material. We relieve a few cases of abject poverty every week, but only such as apply at the mission house at an appointed hour, when we speak to them first of the spiritual and afterwards of the physical need. Then we visit them and ascertain their condition. We find them in dark wet cellars in the heart of the city, or in the outer city in huts made of tin cans and old boxes. The filth and wretchedness is heart-rendering. The poorest American farmer would not put up such a shelter for his pigs. One's heart bleeds compelled to refuse ten or fifteen dollars for the rent of a little room where their misery would not be so extreme. It is among these suffering sons of the covenant that we can go freely. The Jews who receive "haluka" from the Jewish relief societies dare not receive us, on pain of having their allowance cut off. The self-supporting Jew dreads the bitter persecution that attends any show of countenance of the missionary. The persecution in America is not comparable to what a Jew experiences here, and the possibilities of escaping from it there are a hundred to one as compared with this land. Yet we see Jews daring to sit and listen to the Gospel under such conditions. We have half a dozen young men in a night school. They are very anxious to learn English, but we had to "catch them with guile" to get them to listen to the Gospel. But God gave us the opportunity, and now some of them are inquiring after the truth. Three bright young fellows attended not only the Jewish meeting last Saturday, but also the noon prayer meeting and Gospel meeting at night in connection with our

special services. One of them professes to accept Christ, but has not declared it publicly.

Of more general interest is the revival. We believe the term "revival" is correctly applied. Some of us had been stirred to pray for such a blessing. God again did an unexpected thing. General Booth, of the Salvation Army, spent four days in Palestine, on his way to Australia. He was in Jerusalem three days and held meetings every night in our Tabernacle. The meetings were conducted in his usual style and a number of people went to the altar. This was an entirely new thing in Jerusalem and aroused a great deal of criticism. But the power of the Lord was manifestly present. One of his staff stayed with us during the next week at great inconvenience to his plans, and every night some souls sought salvation. We are continuing the meetings and not a few of the Christian people are mightily stirred about the salvation of souls. In Jaffa there were also a number of conversions and we learn that others are being added to the Lord. In Ramallah, the schools of the Friends' Mission are sharing in the blessing. We urge you to pray most earnestly that this may be but the beginning of an ingathering of souls in Palestine. Years of faithful preparation of sowing in tears, self-sacrificing teaching will tell now, if the forces on the field are touched with a heavenly fire such as sometimes visits a nation. God has kindled a fire in Wales. It is spreading everywhere. It has touched Palestine. Shall we permit it to burn out in its beginnings, or shall it spread as it did in the days of the apostles. Brethren, if it does we will need your prayers.

A. E. THOMPSON.

### Rabbi Lichtenstein and His Work.

The Eleventh Annual Statement of the Council for this aged servant of Christ, prepared by Rev. David Baron, Hon. Secretary of the Council, is presented in an interesting pamphlet. Rabbi Lichtenstein was led to the knowledge of Christ when already past sixty years of age, and after holding the honored position of District Rabbi for 34 years. We



quote part of a letter which the rabbi wrote to Mr. Baron in 1897.

"I remember the days of old, the years now past and gone, when I labored with all my powers of mind and soul to instruct and bless the community to whom it was my office to minister as rabbi. I sought at that time to magnify the Law, and to set it forth in all its aspects as the way of love and truth, which can guide, not alone through our earthly course, but to heaven itself. I cried continually: 'Let there be light,' while all the time the light that was in me was darkness. The Bible was to me then like the earth on the day of creation—chaotic, waste, and dark in its depths, except that the Spirit of God hovered over it. The prophets were vague, ideal, fanciful, and prophecy a mere reflection without tangible form.

"This consciousness wrought within me like the raging of a stormy sea; I looked to earth—alas, dense darkness, the sun itself darkened in its shining forth. I sought long and diligently to find the truth, the right way, and rest for my longing soul in the God of truth,—and God in His boundless mercy heard with pity. For, ten years ago, when already old, the truth was revealed to me in the light of the Gospel, in the light of Christ Himself, who is 'the Truth and the Life'—and in my grey old age I was born again, and received a new life. In the Bible I found the Dayspring from on high—my Saviour, as He wrought in the creation; I found Him to be the fulfillment of the law, and alike the end of the law, and the redemption from the curse of the law. I saw Him as the prophets described Him, the Lion of the tribe of Judah with the sceptre of righteousness united with love divine—the Wonderful, the Counsellor, the Divine Hero, the everlasting Father, the Prince of Peace; as a light-house illumines the horizon and extends our vision, so shines this tower of David, and the Talmudists themselves unwillingly bear witness to His mission, His death, and His calling as Messiah.

"As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round

about. This was the appearance of the likeness of the glory of the Lord. 'Then I saw that wisdom excelleth folly as light excelleth darkness.' "

To this I will add an extract from his address at the meeting in Exeter Hall, during his visit to London in May 1903, which tells in his own words what he has been able to do in the cause of Christ among the Jews on the continent:—

"He in whom the light of the glory of God in the face of Jesus Christ has shone," he observed—"He who has seen the Messiah with His crown of thorns, as burning fire, warming and enlightening, as the light enlightening the world, spreading over sea and land, and see Him thus without being consumed at the sight—how can he hide this eternal light under a bushel? 'when the lion roars, who will not be afraid? when God the Lord speaks, who will not prophesy?'

"He on whom the teaching of Christ has taken powerful hold cannot be hindered by persecution, mockery, and insult, from preaching publicly and causing his voice to be heard in the streets. 'I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation unto every one that believeth, to the Jew first—and also to the Greek.'

"Dear friends, the hand of the Lord came to me at an age when many are already worn out, and lay the tired hand on the knee, and it led me forth in the Spirit of the Lord. In my heart it was as if a burning fire were shut up in my bones, and in spite of the threatenings and violent raging of my opponents, yes, in spite even of the tears and entreaties of those dearest to me, I could not withstand it, for a burning fire shut up in my bones compelled me to take every opportunity which offered to proclaim the truth to my community of Jewish brethren, and to speak of the Redeemer of Israel and the Saviour of the world bodily and publicly as often as I could. I have learned that God has blessed me for the sake of His anointed.

"In the course of sixteen years I have instructed many, very many, by word and pen, and distributed Old and New Testaments, and countless useful publications to thousands of people. And

because I preach the Gospel simply and clearly like the eternal truth itself, and with heartfelt conviction, being a rabbi, my words find a hearing and acceptance with my Jewish brothers and sisters."

About \$1,000 a year is needed for the support of Rabbi Lichtenstein and the publication of his writings. A pamphlet with illustrations giving a full account of the rabbi and his conversion, chiefly in his own words, can be obtained for one penny (2 cents American money) from the Hon. Secretary of the Council for Rabbi Lichtenstein, 23 Borcastle Road, London, England. N. W.

### Cracow.

The Rev. L. Zeckhausen reports:—"In the course of the last two months I have been led by degrees to make the acquaintance of a considerable number of Jewish gentlemen belonging to the best class of Jewish society at Cracow—lawyers, medical men, merchants, teachers, and students. Several of them exchanged visits with me, and we had long conversations about evangelical Christianity, Roman Catholicism, and kindred subjects. One, an elder of the progressive synagogue (the liberal Jews here do not venture to proclaim themselves openly as adherents of the 'Reform Movement' coming from Germany), brought with him a learned young rabbi of very advanced views, and we spent a couple of hours in animated discussion. Since then I have often met them by appointment or otherwise, at a café chiefly frequented by the better class Jews, and was by them introduced to a large circle of friends. Their behaviour was invariably correct, and their treatment of me and my message left nothing to be desired. I am sorry, however, to say that after a number of conversations, I found them, with few exceptions, practically atheists, or, as they prefer to say, agnostics. They are intelligent people, and will ask all kinds of questions, listen attentively to my answers and explanations, and accept and promise to read the missionary publications which I offer them personally or send them by post. They will also accept my invitation to

attend a service in the church and listen to a sermon; and for all this I am duly grateful, but to examine seriously the claims of Christ on their devotion and acceptance is considered by them an almost queer proposition. I confess I often wish I met with a little honest hostility, coupled with some positive religion."

"At the same time not a few of these, my Jewish acquaintances, are strong Zionists—one or two even represented the Cracow Jewry as delegates at the conferences at Basle and London. What, then, inspires, or prompts, these people's Zionism? One said, 'We are not merely hated here—unjust hatred might yet be born—but positively despised, and that is almost unbearable. We want to be useful citizens of our adopted fatherland, and to serve it truly and faithfully. But turn where we may, we are treated everywhere with contempt, and this is the chief reason why many of us have embraced Zionism as our political creed.'

"During the Feast of Chanukkah the Jewish students of the Cracow University arranged a great Maccabæan festivity. I was specially invited to it by a medical student, with whose parents and brother I am well acquainted, and accepted the invitation with pleasure. At the same time I made use of the opportunity of lifting up the Lord Jesus before that intelligent young man, and to urge him to give this important subject his attention.

"In the month of December there passed through Cracow hundreds of Russian deserters. As they were mostly Jews, I tried to find them out, to assist them with all possible information, and to draw them, where suitable opportunity was offered, into religious conversation. I invited a number of them to come to my house, but the poor people were so frightened, upset, and suspicious, that none came. Some of these, fugitives from the horrors of Manchuria, were on their way to England, but the majority were wending their way towards the United States, where many must have found the door of refuge shut, since they were provided with but scanty means."



**Believed He was the Messiah.**

Mr. D. Gold, of the book depot, Jerusalem, writes: "Can you give me a New Testament?" said a Jew to me, 'I have made up my mind to study it and to learn about the life of Christ. I am convinced that He was the very Messiah, for whom our Jewish brethren are wait-

ing. I believe that, if the Jews had not condemned Him, they would stand now on a much better footing than they do. Christ was the model of what men should be. I, for my part, do not object to His being the Son of God.' The New Testament was given to this Jew with the injunction to read it diligently and compare it with the Old Testament."

**THE JEWISH WORLD.****ZIONISM.****Nordau on Uganda.**

In a letter addressed to an American contemporary, dated Paris, Dec. 29th, 1904, Dr. Max Nordau wrote as follows with reference to the Uganda proposition:

Respecting the method to be employed in dealing with the Uganda problem, I agree with you in most points, as set forth in your able article of Dec. 16th. Provided the exploring commission sent out to the spot returns a favorable report, there would be no excuse for not taking advantage of the British government's generous offer. The Jewish people, in their direful situation, cannot afford to refuse the gift of a considerable tract of good land.

But the taking possession of Uganda is an affair of the whole Israel, not of the Zionists. In fact, all these can do is to treat with the British government to receive the charter and to hand it over at once to a company to be formed without delay, according to your suggestion, on the board of which Zionism may be represented by some members, without, however, this being a "*conditio sine qua non*."

"As to the funds, do not count for one moment on the slightest contribution from Zionists. Our capitals are tightly vinculated for other strictly-defined purposes, and individual Zionists are financially far too weak to keep going the political movement and at the same time to float a big organizing enterprise.

"If non-Zionistic Jews do not come forward with substantial aid in this emergency they alone will have to bear the responsibility for missing a splendid opportunity of helping on radically our poorest and most abandoned brothers."  
—*The Maccabaeans*.

**English Zionists.**

From reports that come from England we gather that an attempt will be made by English Zionists to transfer the Uganda offer to some other capable body. It is the Yah-sagers who now are prepared to get rid of Uganda in some way that will avert a split in the organization. And it is the Nein sagers, the delegates who wept and threatened and left the Congress, only to be dissuaded by Dr. Herzl, who are expected to be firmly in favor of accepting the Uganda proposition or to bolt again. There are now appearing in Russia men who are so indifferent to the territory to be occupied by the Jews, that they would not oppose any sort of colony, no matter where, only to leave Russia. If anything does cause a break in the Zionist organization, it will be the inevitable clash between the idealists, and those who, if not materialists, are at least opportunists, impatient with aspiration that lead to no practical end.

**The East African Commission.**

Mombasa, British East Africa, Monday, Mar. 6th.—Major A. St. Hall Gibbons and his colleagues of the Zionist Commission, left here to-day for Trieste after an inspection of the territory in East Africa offered by Great Britain for Jewish colonization. The commission was impressed by the healthiness of the country, but apparently is not sanguine of the agricultural prospects. The Wananda tribesmen were unfriendly and attacked the caravan, but were driven off.

**The Jews of Kharkoff.**

In an article on "A Russian Provincial Town in War Time," a correspondent of the London Times, writes: The popula-



tion of the Kharkoff province is somewhat mixed, and in the town itself two-thirds of the inhabitants are little Russians. Of the other third the Jews form a not insignificant proportion, for, although by law only those Jews who are merchants of the First Guild or hand-workers are allowed to live in Kharkoff, many others find means to "square" the police. . . . Its mixed population, chiefly little Russians and Jewish, its industrial connections, and, above all, the

presence of a large number of students contribute to make it one of the liveliest towns in Russia. . . . The Jewish question is a cause of trouble in the Universities, and here at Kharkoff it seems to be often very acute. The proportion of Jewish students is larger than in many Universities and as they are unpopular they hold very closely together. Disturbances caused by anti-Semitism occur from time to time, and they are the one kind of riot which the authorities do not view with disfavor.



## BOOKS AND MAGAZINES.



### HATH GOD CAST AWAY HIS PEOPLE?

By A. C. Gaebelein. 279 pp. Price \$1.00.

This is a fine book; the binding is pleasing, the paper is good, the type is large and the contents are full of interest and full of light.

"The Messianic Question" treated by Dr. C. T. Schofield and "Three weeks with Joseph Robinowitz" by Dr. A. J. Gordon add not a little to the variety and beauty of the contents. It is interesting to see how the author justifies the change of his former position as to the Hebrew-Christian's relation to the ceremonial law. We share his present convictions that the Hebrew-Christian sustains no other relation to the law than the Gentile-Christian, but as to Christ's Missionary Program—"to the Jew first," we believe the author is not justified in teaching that it is no more in force now. Why should it be less in force now than in the time of Paul who was sent out as the Apostle of the Gentiles? Paul never indicated that the order of Christ had ceased, should cease; he enforced by word and example.

There are other points in the book which call forth our protests but the many truths in which we agree are, so various, so rich, so fascinating in the book that we feel we do the reader a service if we persuade him, like that voice of old persuaded Augustine: "Take and read, take and read." K.

THE ETERNAL PURPOSE. By James H. Gilruth. Published by Geo. P. Houston, Cincinnati.

THE WORD OF THE KINGDOM. Compiled by John O. Woodruff.

It is not the province of this magazine to pour oil into the flames of theological controversy and schism in the church. Greatly and godly followers of Christ consider the sentiments advocated in these books as contrary to sound doctrine. The author of "The Eternal Purpose" has sat at the feet of Millennial Dawnism when sending forth some of his sentiments into the world.

There are books and books, some wise, some otherwise. K.

DEEPENING SHADOWS AND COMING GLORIES. By Rev. A. Sims, author and

publisher, Toronto, Canada. 256 pp. Cloth, \$1.00 net, at our office.

An excellent book for the busy student for a better understanding of present truth. The seventeen chapters unfold consecutively the subject of the second coming of Christ, and in graphic language is described the thrilling events which will accentuate the advent of the anti-Christ, his reign of terror and the coming glory of Christ's kingdom. The chapters on the Divine Purpose of this Age, The Jew, the Gentile and the Church of God and the millennium of the Bible is helpful instruction for busy readers and will dispel much error by the arguments presented. The author has gathered from authorities of recognized ability their best thoughts on the subject and has collected an array of facts, showing that we are living in the day of expectancy, that the world is being enveloped in the gloom of the deepening shadows, hastening the coming of the great and notable day of the Lord.

### FROM DARKNESS UNTO LIGHT OR A LIVING STORY OF DIVINE LEADING.

Rev. H. Jacobs, Quincy, Ill., R. D. 1. Price 5 cents.

Contains the story of his conversion from being a Jewish rabbi at Oil City, Pa., to the faith in Jesus Christ. Mr. Jacobs relates his life's story and the struggle in which he was involved after being convicted of the truth of Christ, is another proof that the soul cannot find peace out side of the Prince of Peace. The author went to California and was on his way to the Klondike in search of gold and running away from Christ and through hardship and disappointment finally yielded to the Saviour. The pamphlet ought to be widely circulated and can be had at cost price from the author who is now a pastor of the Presbyterian Church. Address above.

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